264 Then follows the warm midday meal which takes place between twelve and five o'clock, depending on when the woman returns from the plantation. The main meal, which is fairly substantial, occurs in the evening. This is not just one meal, however; the women have to cook two or three times and, indeed, even in the middle of the night in order to appease the hungry stomachs. They frequently deviate from this "rule," to be sure. If the store of provisions is ample and there is little work to do, they eat the whole day long; on the other hand, if anything comes up, they just as readily omit meals or fast an entire day.

In the main, meals consist of cassava and plantains. In addition to these, any of the other foods mentioned may be eaten, whatever is on hand.

Men and women usually eat separately. The woman takes care of herself as she is cooking and helps herself even to the men's food which is not meant for her, or she eats with her daughters and younger sons after she has sent the midday meal to her husband in the meeting house where the older boys also gather for food. /161/ On the other hand, the husband habitually goes home to take the late evening meal in the family circle, since by then it has become too cold or lonesome in the meeting house.

At all times, the Pangwe man eats quietly and with dignity, not without appreciative smacking of the lips and constant talking, however. Greedy eating (a ŋ̀ban a dzi) seems ridiculous and unbecoming to the Pangwe and is interpreted by him as a sign of bad rearing. Many of the precepts which the father gives his son make this point, and in proverbs and fairy tales (for instance, in the nice fairy tale of Bömme's gluttony, in the story of the greedy pig, and so forth) the same idea recurs.

264 415 Tableware is very sparse, as one would expect. In the case of liquid dishes, the cooking pot, if it is small, is placed in the midst of the company straight from the fire; if it is large, its contents are poured into a smaller pot. Everyone takes his spoon and eats from the common vessel. In the evening when the man eats at home, he usually has a pot of his own placed before him. Solid foods, for instance, plantains and cassava cutlets, are served on a banana leaf, and everyone takes them by hand. It is considered more refined to

304 177 entire Pangwe region with extraordinary rapidity. In part, this spread may have been facilitated by the influence of military events. It is related that the /199/ Ntum, in their battles with the Bulu, saw tattooing on the corpses of dead enemies and made their prisoners show them the art.

304 132 Tattooing occurs among members of both sexes, but especially among males. It serves very much the same purposes that were formerly served by body painting. The young people adorn themselves with it in order to outstrip others in courtship. Ornaments and courtship are one, "one and the same" (a ne dzém eda eda), as the Pangwe says. It is certainly true that attractive patterns can charm the eyes so much that one involuntarily comes to find its (male or female) owner more attractive than would have been the case without such an influence upon the sense of beauty.

304 Even small boys have themselves tattooed. Usually a half-moon pattern is made on their foreheads, but for the most part it is only faintly scratched in and therefore fades again so that scarcely anything remains visible under the patterns later applied. From the period of puberty on, the Pangwe have themselves tattooed more frequently, and at the age of 25 years, by which time this decoration has just about reached its climax, the number of patterns is quite considerable. Normally, face, shoulder, chest, and the belly down to the navel are tattooed. Frequently, tattoos are also applied to the back -- usually only on the upper half -- and to the arm down to below the elbow joint, rarely to the hands and lower arm or to the belly below the navel (1).

1. On the neck only among the Jaunde and infrequently among them.

304 577 For reasons of modesty, the seat and upper thigh remain free of tattooed adornment, since it would, after all, be too indecent to draw attention by means of the patterns to these parts of the body which, with the original mode of dress, "unfortunately" often remain uncovered. Only in exceptional cases does one see women among the Jaunde, Bulu, and coastal Mwal who have tattooed

304 upper thighs, a custom which was imported by the morally
577 loose Jaunde. The people generally regard the custom as shameful, and they excuse it by saying: "After all they are only women; men would be ashamed to go around this way" (similarly, as among us, only women go around "décolleté").

304 Among the Pangwe the division of labor and specialization in all areas of artistic and intellectual endeavor are extreme, and this also appears in the art of tattooing which is mastered by perhaps only one in a hundred. The operation, which, incidentally, is quite unpleasant although not nearly as painful as the decorative scars, is performed in the meeting house without any kind of formalities. The "patient" sits or lies down during the process (Fig. 152). First of all, soot is made by burning some resin (otɔ̃), see page 42, and letting the smoke deposit the soot on a potsherd. The artist first traces the pattern on the body by /200/ /Fig. 152 appears here in the original text/ impressing the curved lines with a flexible, moist leaf of grass that has first been placed in ashes and the straight lines with a similarly treated raffia stick. The lines that project too far are carefully wiped away with a wet finger. For the "cobweb pattern" the artist makes use of a pistil of the hand-shaped leaf of the umbella tree (Musanga), whose ribs are broken off one centimeter above the base after the removal of the leafy part. On the lines he has drawn, he uses his knife to make little diagonal incisions very close to one another, wipes away the blood that seeps out if it is in the way, and rubs the wounds with the resin soot, carefully pressing it in with his thumb or index finger. In other cases, the resin itself, after it has been rubbed to a powder, is put into the wounds, but in that case only resin from the Anonacea Xylopia aethiopica (Dun.) V. Rich. (oɔ̃ɔ̃). The surface of the tattooed part of the body is now /Figs. 153, 154, and 155 appear here in the original text/ washed to get rid of the blood and soot. Later, rubbing with resin is repeated once more. It sometimes happens that /201/ small swellings form on the wounds which diminish the beauty of the pattern; usually, however, the wounds heal smoothly in a very short period of time.

304 Two types of tattooing are distinguished. There is the wide-
413 spread ekɔ̃t, and secondly there is the endɔ̃ŋ, the customary one